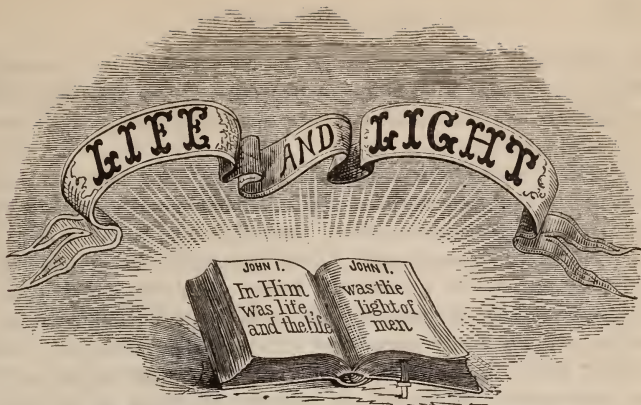




Digitized by the Internet Archive
in 2015



FOR WOMAN.

VOL. VI.

NOVEMBER, 1876.

No. 11

TURKEY.

LETTER FROM MRS. RAYNOLDS.

I WANT to tell the friends at home that the prayers I have asked them to offer for Van women have not been wholly in vain. Perhaps, when I say that only one woman gives evidence of conversion, they will not think the answer very abundant; but there are other signs of good, and I think it takes more prayer now to save one woman in Van, than it will twenty years hence to save twenty. You cannot know how the conversion of one rejoices our hearts. This woman's name is Dudana: she is of a Protestant family, and has been taught to read by her husband; but, till this winter, we have seen no evidence of the conversion of any of the household.

When the Spirit was given to our work on the fast-day in December, her son, a boy of eighteen, was converted, and her husband a good deal awakened, while she herself became a constant attendant on all the meetings. Her husband is a tailor, and she helps him in his work; and together they had been in the habit of stealing from different people in various ways. Wednesday morning of the week of prayer, her husband confessed his sin in the meeting, and expressed his determination to make restitution to the injured parties as soon as he could. At the close of the meeting, Dudana asked if she could see me alone. She said

she had been with her husband in his stealing, and with him desired to confess and make restitution. There was one theft, particularly her own, of which she wished to tell me, and ask what she ought to do.

Several years ago they had rented a part of a house in which lived a woman whose husband was in Constantinople. As Dudana was poor, the woman lent her a long iron rod, which is used in the large ground-ovens, and a stool on which the round brass waiter is put, which serves for a table. After they had been in the house a week, the woman died; and, when her relatives asked for the articles, she declared she did not have them, and knew nothing about them. The husband of the woman had died; but the relative who demanded the articles was living in the neighborhood. They were still in her house, and I advised her to return them to him. We prayed together; and she again and again consecrated herself to the Lord, asking forgiveness and help. During the day she returned the articles, while those in the house taunted her with, "What a bad woman you are! Can there be any place in heaven for such as you?" It was the talk of the neighborhood; but she was only glad she had done what she could to atone for her sin. Since then she has appeared well, has openly acknowledged Christ everywhere by word and act, and is much interested in reaching the women. She talks and prays in the prayer-meeting, no matter how many new-comers may be there, and gives a tithe of her earnings to the Lord.

There are three other women who have been a good deal interested, and for whom I have a little hope. They certainly have made considerable progress toward the strait gate; but they still cling to some of their old practices. Every day I see more and more the great power of ignorance and superstition, and feel that much patient teaching and praying must be done before there can be a great work among them. So I gird up my faith and courage, and labor on, feeling more sure that every lesson given, every Bible-reading, and every meeting, is having an effect, though I do not see immediate results. I have scarcely seen a woman who would not listen earnestly, and sometimes tearfully, to the truth, so long as she had not been prejudiced against us; but the moment the priests get hold of them, and tell them we have no holy oil, no confession, no communion, no cross or pictures, no Mother of God, and no fast, they become very bitter.

I had an experience last Sunday, which afforded me no little

amusement, and illustrates the position of woman in this land. I was sitting in our preacher's room before the morning service; and there were present our preacher and his wife, Hanum our Bible-reader, and her mother Dudana, and three brethren. I began to talk to one of the men, named Hirabed, about his wife, who has been made bitter by the priests, has given up reading, refuses to receive the Bible-reader, and constantly annoys her husband because he does not go to confession or communion. He said, —

“I'm afraid I shall do something to prejudice her against the truth. I'm very quick-tempered; and, when she talks to me as she does, I want to take a cudgel, and beat her. For years I came home drunk, broke things in the house, and abused her and the children; and now when I never do such things, and am ready to do any thing to have her learn to read, she annoys me all the time because I don't go to confession. I am afraid some day I shall give way to it.”

“Christ alone can help you,” I said. “You must watch against this temptation, with faith and prayer. If it happens at any time, that you are overcome to do what your conscience tells you is wrong, go to your wife, and tell her you have done wrong, that Christ was not pleased with your conduct, and, his grace helping you, you will not treat her so again.”

The women had been listening to the conversation; and such a storm of exclamations as filled my ears when I finished the sentence:—

“What! say to my wife I have sinned!” “What! a man confess to his wife!” “I never heard of such a thing!” “They never do it. All these years I have been a Protestant, I never once knew such a thing to happen, — never!”

“But you confess to your husbands when you wrong them, don't you?” I asked.

“Yes, but that is different. We are women, and it is proper that we should do so, if we want to; but it isn't proper for a man.”

“Why not, if he has done wrong?”

“Oh! a man humbles himself before his wife, and she will say, ‘There, my husband says he is wrong, and I am better than he;’ and she will abuse him all the more.”

“If God himself told me to confess to my wife,” said Hirabed, with great frankness, “I couldn't do it.”

I produced my arguments and illustrations, but soon saw that my advice was all too impracticable to be acted upon. The subject was finally dismissed by one of the men saying, "Of course, Hirabed, brother, we must exemplify the spirit of Christ in our homes ; but I have found it best just to say to the women, ' You have no authority over me in these matters : don't say any thing more about it.' When I first became a Protestant, I tried to be very humble and kind to my mother ; and she troubled me all the time. Now, when she begins, I say, ' You have no right to control me in these matters : don't say another word ; ' and I get along a great deal better."

You see, we do not succeed always in grafting our enlightened and advanced ideas upon this stock of ignorance and superstition. The feeling of Hirabed did not surprise me ; but I was unprepared to have women who have been Protestants more than ten years express such feelings.

I have come so near the end of my letter without thanking the Woman's Board for adopting me and my missionary work. I rejoice most because I believe this will secure the prayers that we so much need. Our spiritual necessities are embodied in the characteristics so often given of good men in apostolic times, — " full of faith and the Holy Ghost." Every day I feel the need of just these blessings. I want that humility, consecration, and faith, that will make it possible for God to do all he can in and through me.

Let the Christian women in America keep on praying for us.

EXAMINATION AT THE CONSTANTINOPLE HOME.

THOSE of our readers who were interested in the sketch of the Constantinople Home, in our last number, will be glad to know of its condition and prospects at the close of the school year in July.

LETTER FROM MISS ELLEN C. PARSONS.

" I wonder how familiar you all are with life in Constantinople and the Home, inside and outside. If you had been here a week ago, you might have seen it in examination-day aspect. There had been some heralding of the day. Handkerchief bundles — a feature of this country — had been arriving from time to time, and invariably contained a new dress for some pupil. Girls were found rehearsing their compositions at odd hours ; and there was

practising of an anthem in recreation time. Our large, light schoolroom had been made still more attractive by draping the United States and Turkish flags over the doors, by disposing bouquets on the piano and in the window-seats, and hanging long ivy-vines, that would be the pride of parlor walls at home, over the pictures.

“ The mixed audience present at the examination was characteristic of this city. Beside American missionaries, many English people came, some Germans, Italians, Greeks, many Armenians, the senior class of fifteen from Robert College, one military gentleman who dropped his sword and belt in the hall while he went in to listen, women with babies, and one grave Turk who stalked in, looked around for five minutes, and then went out.”

The examinations, which were frequently interspersed with singing, were carried on according to the following programme:—

THURSDAY, 1 P.M.

Armenian Grammar	Miss Elizabeth.
Arithmetic	Miss Patrick.
English	Mrs. Williams.
Geography	Miss Elizabeth.
Exercises of the little girls (one hour and a half)	Mrs. Tomson.

FRIDAY, 9 A.M.

Armenian Grammar	Miss Mary.
English	Miss Patrick.
French	Miss Bliss.
English	Mrs. Williams.

Compositions.

Modern History	Miss Parsons.
--------------------------	---------------

Piano.

Compositions.

Ancient Armenian	Prof. Papazian.
----------------------------	-----------------

Lunch in dining-hall at twelve o'clock.

FRIDAY, 1.30 P.M.

Blackboard Drawing	Miss Bliss.
Geometry	Miss Patrick.

Piano-Duet.

Compositions.

Mental Philosophy	Miss Parsons.
-----------------------------	---------------

Compositions (Graduates).

Recitation of 24th Psalm, and Chant.

Graduating Exercises.

Addresses.

Prayer and Doxology.

"The great feature, the first afternoon, was the interesting and varied exercises of the twelve youngest children. The seniors' last examination was upon Dr. Hopkins's 'Outline Study of Man;' and I feel bound to say that they answered as hard questions as we put to girls at home. Four years ago I suppose none of them knew a word of English; and at that time the best scholars among them knew nothing from books, except a little Armenian reading and writing. It was touching to hear the three graduates at the piano; while one played, each carrying a part, soprano, alto, tenor, in a rich Armenian chant. The Twenty-fourth Psalm given by the whole school, half responsively, was one of the best of the exercises. As soon as it was finished, all broke into the anthem, 'Lift up your heads, O ye gates!' with good effect.

"Dr. Wood had some solemn faces before him, as he spoke the last words, and presented diplomas. He told those present how this beautiful Home had been built, and its furniture sent from America, 'that people may know the Christian women of America love the daughters of Turkey, and wish them to have the same instrumentalities that are used for similar purposes at home.' Other speeches followed, in English, Armenian, and Turkish; and at the close all were invited to join in the doxology, each in the tongue wherein he was born.

"Our girls are scattered now. Vacation will test the Christian principle which we think most of the older ones have, and the good resolutions the younger ones have formed. We follow them with our prayers; and our prayers often go up for the school that shall be gathered in the fall. We build no expectations on numbers in these stormy times; but we hope the Lord will make us faithful over a few things, and, in his wise time and way, use to the fullest extent this house and all instrumentalities in it,—time and health and strength,—for the spread of an enlightened Christian education in this city."

To this we add the testimony of Rev. Dr. E. E. Bliss, one of the trustees of the Home, who writes:—

"Others, I presume, have written you at length of the recent examinations at the Home; but I would like to add a word. I did not hear all the classes; but those I did hear certainly passed a very satisfactory examination, doing great credit to themselves and their teachers. The answers given indicated not merely a memory of words learned, but a thorough acquaintance with the

subject matter of the lessons. What particularly interested me was the evidence that the teachers had put themselves completely in contact with the minds of the pupils. The examinations had more the character of familiar, intelligent conversations between teacher and pupil, than of routine answers to routine questions. The compositions — especially those in English — of the graduating class deserved and elicited very high commendations from all present who understood them. These compositions, and the answers of pupils examined in English studies, savored of Turkish soil occasionally, but were all the more interesting for that.

“The attendance of parents and friends was very large; and evidently a most happy impression was made upon all. The ample accommodations for seating the crowd, afforded by the spacious schoolroom of the new building, helped much the enjoyment of the occasion.

“Brief addresses were made at the close by Hon. Mr. Maynard, our ambassador, by Rev. Mr. Millingen, Prof. Hagopes of Robert College, and Pastor Aradis of Marash. The latter, speaking of the Eastern question now so prominent before the world, expressed the opinion that the education of the sons and daughters of Turkey suggested a much more hopeful method of solving the problem than all the devices of diplomates; that the desirable thing for Turkey, and what a good many of the people of Turkey themselves desired, was not the sending here of men-of-war with gunpowder and shot, but more teachers of true science, true morality, and true religion, like those the results of whose labors the past year had appeared in the examinations to which they had listened.”

Rev. Dr. Wood, another of the trustees, also speaks of the examination in the highest terms, and gives a sketch of the three graduates as follows:—

“Diplomas were given to three who constituted the graduating class. These are Protestant Armenians, and hopefully the subjects of renewing grace. One is the daughter of a faithful and devoted pastor, and the eldest of eight motherless children. She will assume a mother's place in the care of her brothers and sisters, teaching them, and perhaps other children, for a few years, until her marriage. She has been affianced ever since she was three years old. Another is the wife of a preacher, with whom she is to commence a new work in the important city of Angora, the capital of ancient Galatia. Much is expected of her as a teacher as

well as pastor's wife. She leaves her daughter, who has been three years in the school, to complete the course of study. The third graduate will probably engage in teaching soon. These, with the last graduating class of two, both of whom are teachers, are the first fruits of the missionary harvest which we trust the Home is to produce through ages to come.

“The success of the institution I cannot doubt, as a thing assured in the future; but it is passing, in common with all educational enterprises in Constantinople, through a season of sore trial, by reason of a financial pressure, the like of which I have never before known in any country. The prostration of traffic and industry now prevailing is something appalling. Unless soon relieved in some way, the cry for bread will come up around us in a volume to terrify the stoutest-hearted. Men of all classes feel the pressure so severely, that many, who in ordinary times expend freely for the education of their children, now keep them in school on credit, or take them out altogether. This state of things particularly affects a number of our friends who would be patrons of the Home if their means were not cut off. We must therefore be patient, and wait for better times for the full realization of our hopes.

“We are much concerned at the danger of a large deficit in the receipts of the American Board far more than in regard to perils possibly threatening us from war and convulsions in Turkey. The gracious Lord avert disaster from each of these sources! It is encouraging to see how nobly the women in America are coming up to the help of his cause in these days. May the grace of perseverance be given them, and their influence tell mightily on the other sex as well!”

INDIA.

OUT IN THE VILLAGES.

BY MRS. M. C. WINSOR.

WOULD you like to hear something of our visits among the villages during the last season? The Lord was with us in them all, inclining the hearts of the people to hear the truth. Oh that many who heard may live! Often we were called again and again into the same village; and, as we reluctantly left those who listened to us, they would say, —

“What can we do without you? You have taught us a little: oh, teach us more!”

Whenever the women came to hear me, I never left them without some simple prayer, like “Thou living and true God, teach me of thyself, and have mercy upon me a sinner : teach me how I may be saved.”

At T—— I was particularly favored in an opportunity to meet high-caste women, as the *Patil* was inclined to receive the word. He with ten of his men came to the tent to talk with Mr. Winsor several times; and as he took a Testament, promising to read it to his people, he said, “My village is all yours.”

Near this village is a little *Wada*, where women listened to me with great eagerness from time to time. At one house there I found an old woman over a hundred years of age. I was glad to see that her friends were kind to her, as the heathen are often cruel to the aged. I spoke very loudly so that she might hear; and when I passed to her to give salaams, as I rose to go, she said, —

“I believe you are a god or an angel : may I worship you?”

Poor old woman! In great darkness she had lived : in darkness I fear she must die. Near her sat a Marathi woman, who seemed to take in all the songs and talking with great eagerness and gladness. When asked what she thought of these things of salvation she said, —

“Oh! I think they are very sweet. Why haven’t you come to us before?”

When I went with two of our native Christian women into the village of Lap, it seemed as if we never should persuade the women to come to us, they were so afraid of me. After a while we sat down on a little eminence : on all sides were houses from the doors of which we could see the women looking out at us. The *Patil* called them to come, but only men and boys obeyed the summons. I told him I did not want these, that Sahib would come and see them, that I wanted the women. Then, speaking at the top of my voice, I begged them not to think I was so different from them. “Come,” I said, “take a knife, and cut my hand, and see if my blood is not just like yours.”

“Why! she speaks just as we do! Let’s go and see,” said some one from behind a wall on my right.

Finding a better place to sit, we were surrounded by a crowd of women. The *Patil’s* mother was a quiet listener, the tears coming into her eyes as she heard the story of Christ’s sufferings, saying, “My heart tells me it is true.”

The first day we went into Wawahen, I was particularly inter-

ested in a Brahmin woman, a child-widow, one whose husband had died in infancy. She invited us to come to her house ; and the next day we were delighted to find that she had assembled fifteen Brahmin and twenty-five Marathi women to hear us. Then shutting and barring the door, to keep out the crowd, she listened joyfully. I never shall forget her pale face and large eyes which grew so sad as she said, " Then all my fasting is of no avail : all my prayers are useless." She had spent years in prayers to different gods.

You will conclude, from what I said about the village of Lap, that sometimes it was hard to get the women together ; and so it was. Going into a village unannounced, dogs would begin to bark, women to run and hide, and babies to cry ; but, an arrangement being made with the authorities, we could generally have a good audience, varying according to the size of the village. In places where we had visited before, we always found the people ready and waiting and calling for us. At Ramitpoor, no sooner had we encamped for the night than a message came from one of the *Wadas*, to come and teach them. It was pleasant to go, the next morning, to the same place where we had been kindly received two years before, to have the same old wooden stool to sit upon, and the same women to hear us. During a previous visit we had become quite interested in a Gorsair woman who had committed to memory the hymn, " Christ my Saviour." She was at work in the field, gathering grain ; and, when she heard we had come, came running to me, and kneeling down beside me, and said, —

" Oh ! I'm so glad you have come ! I have looked for you so long."

" Do you remember the hymn we taught you ? " I asked.

" Yes," she answered, and recited it through without mistake. " And I remember the story of Jesus," she added. She told the story also, and then said, " Oh, how much he suffered for me ! I have prayed to him, since you were here, in the morning and evening ; and my friends all call me a Christian. Sometimes they trouble me ; but I shall always pray to him." We had told her the story, Baglen had taught her to sing the hymn ; but God's own Holy Spirit had taught her far more. As I learned her story more fully, I was led to believe that she was indeed one of Christ's disciples ; whatever happened, she was determined to live for him. So I praised the dear Saviour, that one was led into his fold.

In one of our villages is the great temple of Mahor-daie the great

god. About fifty thousand pilgrims visit it yearly. We went up its hundred and seventy steps, but were not allowed to see the image because we were not worshippers. We were interested, however, in looking about the temple; and Mr. Winsor noticed upon one of the large bells the letters "I. H. S.:" so even in that poor heathen temple is the hidden sign of Him who is to fill the whole earth with glory.

CHINA.

LETTER FROM MISS PAYSON.

You may be interested in some account of the "vernal sacrifice" made yearly by the Chinese to the shades of their ancestors. It occurred this year on the 4th of April; and multitudes were out on the hills among the graves, — men, women, and children, — bringing sacrifices of meats, vegetables, and fruits, besides large quantities of brown paper cut in strips. This paper is mock-money for the use of the departed spirits, who are supposed to need food and clothing, as well as funds to secure these necessities, the same as when they dwelt in mortal flesh. In precisely what manner these strips of paper which are laid on the graves, and secured there by bits of stone, become metamorphosed into *bonâ fide* specie, is what no one attempts to explain. It is considered a great disgrace for a grave to be unprovided with mock-money at this time. It signifies either that the descendants of the deceased are altogether unfilial and devoid of virtue, or that he himself was a vile character, to whom the gods righteously denied the blessing of son or grandson to worship at his grave.

It is considered quite decorous for those who visit the burial-places of their friends to weep and wail inconsolably, even though their grief is wholly affectation. One of the missionaries here, while walking out on the hills last April, saw a young girl weeping bitterly over the grave of some loved one, as he supposed, — a mother or sister lately torn from her embrace. Touched by her sorrow, he tenderly inquired, —

"What dear friend of yours is buried here?"

"It is the grave of my grandfather."

"And how long has he been dead?" was the next sympathizing query.

"Between twenty and thirty years," sobbed the girl.

“What is your age?” continued the questioner, beginning to think that his sympathy was rather uncalled for.

“I am fifteen years old,” was the answer.

Hearing this, the missionary took his departure, concluding that he possessed no gift of consolation suited to one who grieved so uncontrollably over the tomb of an ancient relative whom she had never seen.

. . . One of our neighbors is rather a wealthy man ; and the daughters of the house frequently call upon us, especially if they have guests who have never seen a foreigner's dwelling. But they never seem pleased to have us talk to them of Jesus. After having listened impatiently for a few moments to our explanations, they often rise abruptly, saying they must return home. Not long since, one of the missionary ladies here sent a hymn-book to a member of this family, thinking she might be willing to read it. But the servant-girl who carried the book returned, bringing it with her. The woman received it pleasantly at first ; but on turning over a few leaves, and observing, probably, that the name of Jesus occurred rather too frequently to suit her taste, she said to the girl, “Do you suppose your mistress would be offended if I should return this book?” Without waiting for a reply, she continued, rather petulantly, “I don't care whether she is or not. I know just how it is with such books as this : people read them, and gradually, little by little, they get to be Christians. I will have nothing to do with it.” And so the book came back to its owner.

During the last few days there has been a great idol demonstration here, the expense of which has been estimated at about ten thousand dollars. Nothing so imposing has transpired here for twenty or thirty years ; and people have flocked in to see it from all the surrounding towns. Many parties of women and children who came to see the idol procession came also to visit us, or rather, in their own parlance, “to see the house.” I had eighty calls the first day, and was quite fatigued talking to so many visitors. Yesterday I had forty visitors ; and a large number came to-day. To all I strove to tell something of Jesus and his love ; and I trust the words may be as good seed sown in fruitful soil.

“Flee away, old superstition,
Soul-debasing errors rife!
Haste away, ye powers of darkness!
Christ alone is light and life.”

Our Work at Home.

IS THE WORK REAL?

It has been the experience of many of the officers in our auxiliaries, that Christian women who are earnest and active in other charities hold themselves aloof from the work of foreign missions. One reason frequently given for this lack of interest is that they do not believe in its reality. It is a work so vague, distant, and unsatisfactory, that they prefer to give their attention to something nearer home. To aid in answering this objection, we give the following article from the pen of Mrs. Tucker, whose writings are well known under the signature "A. L. O. E.," and who has recently gone as missionary to India. It is taken from "Mission Life," an English "Magazine of Home and Foreign Christian Work."

To write a report when I have been so short a time at this station, would be an act of presumption from which I should indeed shrink; but it has occurred to me that it may interest some readers if I attempt to convey an impression of what strikes the eye of the new-comer like myself. I do this the more readily because I am myself one of the many who, in regard to missionary efforts in some distant place, are inclined to ask the questions, "Is the work *real*?" "Is the money, often collected with difficulty, and contributed through self-denial, like water which is suffered to waste itself in sand? or is it really watering the Lord's great field, so that trees may bud, and bring forth fruit unto eternal life?"

My own conviction is, that the work at Umritsur is real, and moreover very important. With my extremely imperfect knowledge of the native language, I must judge more by my eyes than my ears; but a great amount of knowledge may be taken in by the eye. I go to the large orphanages, and see there numbers of dark-eyed little ones, girls in their white chaddars, boys in their turbans. At one time I see children busy at lessons, at another time engaged in play. There is an appearance of order and regularity at lesson-time, which would do credit to an English school, while all the

pupils seem to be "learning without tears." I can observe that replies to teachers' questions are given with cheerfulness and intelligence, even though I may neither understand the questions nor the replies. I go to the playground, and see there that Indian children can laugh and romp and sing much as British children do. Here gathered in two orphanages are the future fathers and mothers of Indian families, carefully instructed in the truths of our Christian religion, leading cheerful lives, trained, we trust, for future usefulness, and likely ever to remember with affection the Christian home provided for them by Him who is the father of the fatherless. Surely real work is done here. Mrs. Elmsbie, the superintendent of the orphanages, rules by love; and when I see that lady caressing a dark baby, or in most winning tones telling her class of the Saviour to whom she is seeking to lead the lambs, I feel what a marvellous power there is in Christian love.

And now let me say something regarding the zenana mission, to which I myself more especially belong. What kind of work has come under the notice of the newly arrived?

In the first place, I would mention twenty-two schools in which Miss Wauton and Miss Hasell have been allowed to teach the Bible. These schools contain not Christians, but Hindoos, Mohammedans, and Likhs, those who, without these ladies, would probably know nothing of religion, but the fallacies of Islamism, or the more revolting mummeries of idol-worship. I went to one of these schools with Miss Hasell, and was exceedingly impressed by what I beheld. There were about twenty-five persons present, grown-up women as well as girls, in the strange varieties of Indian costume, with bracelets, anklets, and nose-rings. There were attentive and apparently interested listeners, as my companion with enviable fluency told them the life-giving truths of the gospel. The missionary lady spoke till her voice utterly failed her; and then the scholars sang hymns—Christian hymns—to their own wild native airs, with a heartiness which reminded me of our own people singing Mr. Sankey's popular songs. Will not these hymns haunt the memories of those who have learned them? Will not the old, old story find its way to the hearts of those who heard it from the lips of the English lady? Let it be remembered that not one in that school is a professed Christian, except the teacher, a native woman whose baptism I witnessed not a fortnight ago. The power of teaching the Bible in twenty-two native schools seems to me to be a wonderful power for good. It is a formidable

weapon in the hands of those who are earnestly engaging in a warfare against Satan in this stronghold of idolatry, the religious capital of the Punjab. Christian hymns and Christian truths will be carried into hundreds of Hindoo and Mohammedan homes. Surely there is real work done here.

There is also visiting in native houses. Of this, as yet, I can give but a meagre account, though I have been into the dwellings of both heathen and Christian natives. There is no doubt that influence for good is exerted. I have seen a sweet lady tenderly pleading with the Mohammedan wife of a native convert, and kneeling down to unite in prayer with the husband for her whose heart is yet as the closed door at which the Saviour is knocking. I hear of a Begum ready for — eager for — baptism; and day by day new cases of interest arise. The heaven is spreading, the quiet influence of Christian work is making itself felt. Real work is being done in the houses of the natives.

Another instrument for good must not be forgotten. Four native Bible-women are employed in this mission, whose labors are superintended by the ladies. I have stood by one of them whose name is Susan, in the Durgiana, a large walled-in space, where there is a spacious tank assigned to the use of women. There I remained for some time an interested spectator, while the native Bible-woman, with animated gesture and eager utterance, her whole heart evidently in her work, told the group that gathered around her of that blessed faith in which she herself found peace and joy. It was a very strange and striking scene; and I doubt not that by the native Bible-women real work is done.

The work here, indeed, seems to me to be so great and of such unspeakable importance, that my heart would fail me at the thought of my own present unfitness for it, were it not that I trust that He who may be glorified even in our infirmities will help me also to do something in this very interesting portion of his great field.

One other feature of the Umritsur mission I must mention, one which to some of my readers may be the most interesting of all. I allude to the native Christians' church. Twice on Sundays we attend divine service in this church, a building which for graceful appearance, and the beautiful order of its arrangements, might compare very favorably with many of our village churches in England. Texts in the picturesque Oriental character are conspicuous ornaments in the church, adding not only to the beauty of the

interior, but conveying sacred truths to the eyes of the heathen who, as well as Christians, gather Sunday after Sunday within its walls.

It is a cause for solemn joy to hear the deep hum of our liturgy in this mission church uttered by native tongues; to see men and women redeemed from Paganism stand up together to declare before angels and men, "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son, our Lord." Where a devoted missionary or a Mohammedan convert stands up in the pulpit to preach Jesus, and Jesus only, to an attentive congregation, shall we not all bless the Lord from the heart, and say "Yes, there is *real work* done here"?

WE are indebted to our New Haven Branch for a copy of the following poem, which was received and read with great interest at their Annual Meeting:—

Spinning for the Lord.

"And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair." — EXOD. xxxv. 25, 26.

Was it but a waking dream
 Formed by Fancy's viewless fingers?
 Strangely clear the pictures seem;
 Still in Memory's ear there lingers
 Music of a chanted song:
 Echoes of a woman's voice
 Oft are with me midst the throng,
 Bidding still my heart rejoice.
 On the desert's level dun
 Lay the tents in dark and bright:
 While the fiery pillars shone,
 Israel slept beneath its light;
 But within one lighted tent
 Sat a woman singing low,
 /While her eager eyes were bent,
 And her busy hands intent
 On a thread as white as snow.
 Sweet and low her murmuring song;
 For her children slept around;
 And the thread grew smooth and long,
 All in cadence with the sound:

"I am spinning for the Lord,
 Blessed distaff! Happy hand!
 Bless the ears that hear his word;
 For I spin at his command!
 Not for daily bread I spin:
 Daily is the manna sent.
 House nor land I toil to win:
 Happy in this moving tent,
 Far away in Canaan's land,
 Rich with olive, corn, and wine,
 Given by the Lord's own hand,
 An inheritance is mine.
 Not my sins my work demand;
 Sacrifice the Lord provides:
 Even now my husband's hand
 Through the wild, the scapegoat guides
 On that guiltless victim laid,
 All my sins are borne away:
 One shall suffer in my stead
 In some far-off, future day.
 I have toiled, in days gone by,
 For my children's raiment poor:
 E'en that need doth God supply,
 For their clothes wear out no more.
 So 'tis love, 'tis love alone,
 Bids me sing with thankful song:
 Telling what the Lord hath done
 Makes his feeble ones grow strong.
 Forth from Egypt's gloomy land
 Have his ransomed people come;
 Through the desert shall his hand
 Guide our children safely home.
 Through the ocean's depths we trod,
 Praised him on the Red Sea shore;
 Saw, when swayed by Moses' rod,
 O'er our foes its billows roar;
 Tasted how his wondrous power
 Made salt Marah's waters sweet;
 Praised him when to Elim's bower
 He had led our weary feet;
 Heard the dreadful trumpet thrill,
 Shaking Sinai's hill;
 Saw the cloud, the smoke, the flame,
 From its riven rocks that came;
 Shuddering, knelt we to implore,
 We might hear his voice no more;
 Yet that voice hath many a tone,
 Not in thunder, not in wrath,

Speaks he to the heart alone,
Cheers me on the desert path,
Tells me that his name is Love.
At the thought my eyes grow dim,
Blessed proof all thanks above,
He will let me work for him!
He shall have my very best!
Thread, thou must be smooth and fine:
So, while others round me rest,
I am spinning for his shrine.
Rougher work may well be done
While the sun is hot and bright,
But the smoothest thread is spun
In the dewy cool of night.
And a pleasant thought will come, —
Not alone my work I do;
Well I know in many a home
Sit my sisters spinning too;
Out of sight, and oft unknown,
Thus our separate work we ply;
But, when all our threads are spun,
They shall mingle by and by, —
Different threads, yet all unite:
Blue and crimson lend their dyes;
While my thread is stainless white
As the manna from the skies.
Soon I know that larger groups
Glad will bring their treasured store,
When the women throng in troops
Round the tabernacle door.
Scattered here, we there unite;
Gladly there our hands shall bring
Gold and gem, and mirror bright,
For the temple of our King.
Soon the time for gifts is o'er;
Quickly must my thread be spun,
Ere God says, 'I need no more.'
I am spinning, Lord, for thee;
Thou wilt keep my hands from stain:
Now I rest that I may be
Ready for thy work again."

"AND let us not be weary in well-doing; for in due season we shall reap if we faint not."

"TRUST ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM AUG. 18 TO SEPT. 18, 1876.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch. — Mrs. Woodbury S. Dana, Treas., Madison, Aux., \$10; Bath, Miss Annie L. Palmer, \$67; Central Ch., "Mission-circle," \$7.60; Waterford, Aux., with prev. contri. to const. L. M. Mrs. William W. Kilbourn, \$13; East Machias, two ladies, \$1; Bethel, 1st Ch., Aux., \$19.50, \$118 10
Bangor. — Mrs. M. C. Veazie, 5 00
 Total, \$123 10

NEW HAMPSHIRE.

New Hampshire Branch. — Miss Abby E. McIntire, Treas., Alton, Aux., \$1.50; Claremont, Aux., Japan Home, \$10; Mrs. Ray's S. S. Cl., \$16; Centre Harbor, Aux., \$7.50; Chester, Aux., Japan Home, \$10; Concord, Aux., with prev. contri. to const. L. M. Mrs. Clara D. Berry, \$12.50; Dover, Aux., \$21; Exeter, Aux., add'l, \$4.23; Francestown, Aux., Japan Home, \$25; Greenland, Aux., \$23.18; "Mission Band," \$14.78; Hanover, "Faithful Workers," \$20; Hillsboro' Bridge, Aux., \$4; Kingston, Aux., \$15; Lempster, Aux., \$9; Manchester, Franklin-st. Ch., Aux. (of wh. \$90 for Japan Home), \$190; "Earnest Workers" (of wh. \$30 for B. R., \$50 Japan Home), \$100; 1st Ch., Aux. (of wh. \$25 by Mrs. Nancy C. Towne, to const. herself L. M., \$20 Japan Home), \$175; "Reapers," Japan Home, \$5; Mason, Aux., \$17; Meriden, Aux., Japan Home, \$10; Milford (of wh. \$10 by Mrs. Abel Crosby as a memorial of her daughter, Japan Home), \$26.78; Nashua, Aux., \$132.35 (1st Ch., "Volunteers," \$10, Pearl-st. Ch., "Wayside Gleaners," \$10, Japan Home); New Market, Aux., \$13; Newport, Aux. (of wh. \$25 by Mrs. D. Richards, to const. L. M. Mrs. E. E. R. Abbott, Japan Home), \$68; North Haverhill and Plaistow, Aux., \$55; "We Girls" (of wh. \$25 Japan Home, and to const. L. M.'s Miss Susie Clark, Miss Mary E. Eton, Miss Nancy O. Carlton), \$75; Peterboro', Aux., \$26.72; "Willing Hearts," Japan Home, \$5; Portsmouth, Aux., \$26.25; Miss F. Ladd, \$10, & Miss C. Martin, \$10,

& "Wide Awakes," \$10.50 for Japan Home; "Rogers Circle," pupil, Ahmednugur, \$30; Temple, Aux., Japan Home, \$10; Walpole, Aux., \$9, \$1,218 29
Fitzwilliam. — Aux., 16 35
Webster. — Miss E. M. Buxton, 3 80
 Total, \$1,238 44

Fem. Dep. Armenia College.

New Hampshire Branch. — Amherst, of wh. \$25 by Miss Eliza Tenney to const. herself L. M., \$25 by Miss L. R. Clark, to const. herself L. M., \$65 00
 Total, \$65 00

VERMONT.

Vermont Branch. — Mrs. Geo. H. Fox, Treas., Burlington, Aux., \$65; Barre, Aux., \$16; Stratford, Mrs. Susan B. Child, \$1; Randolph, Aux., \$4; Danville, Aux., \$10; Windsor Co., a lady, thank-offering, \$10; Castleton, Aux., \$9; Waterbury, Aux., \$7.29; "Band of Faith," \$15; McIndoe Falls, "A cup of cold water," \$10; Rochester, Aux., \$17; Chester, Mrs. L. G. Whitney, \$2; Rutland, Aux., \$37.49; Mrs. Geo. A. Merrill, \$5; Hartford, Aux., \$25; Enosburgh, Aux., \$11.75; Greensboro', Aux., \$1.50; St. Johnsbury, No. Ch., Aux. (of wh. \$100 to const. L. M.'s Mrs. H. F. Fuller, Mrs. S. T. Banks, Mrs. E. D. Blodgett, Mrs. J. L. Perkins, \$25 by Mrs. C. M. Stone to const. herself L. M., \$25 by Mrs. E. D. Blodgett, Mrs. T. M. Howard, Miss Mary F. Howard to const. L. M. Mrs. T. M. Howard, \$25 by Mrs. E. A. Walker to const. herself L. M.), \$306.65; Shoreham, Aux., \$50; "Band," \$8, \$614 68
 Total, \$614 68

MASSACHUSETTS.

Belchertown. — Aux., \$18 25
Boston. — Union Ch., Aux., \$200; Shawmut Ch., Aux., add'l, \$5; Berkeley-st. Ch., "Ladies' Monthly Pledge," \$6.50, 211 50
Boxford. — Aux., 30 00
Falmouth. — Aux. to const. L. M. Mrs. Caroline Hunt, 25 00
Framingham. — Plymouth Ch., Aux., 50 00
Franklin Co. Branch. — Miss Lucy A. Sparhawk, Treas.,

Ashfield, Aux., \$55; "We Girls," \$17; Bernardston, Aux., \$26.47; "Cup Bearers," \$3.57; Coleraine, Aux., \$12; Conway, Aux., \$25; Greenfield, Aux. (of wh. \$25 by Mrs. James Newton to const. L. M. Miss Clara Swan Clark, \$25 by Mrs. Elizabeth B. Loomis to const. herself L. M.), \$67.65; South Deerfield, Aux., \$23.11; Sunderland, Aux., \$10; "Way-side Gleaners," \$30; Whately, Aux., \$18; Japan Home,	\$287 50
Grantville. — Aux.,	91 15
Groton. — Aux.,	8 50
Hampshire Co. Branch. — Miss Isabella G. Clark, Treas., Northampton, Edwards Ch., Aux., \$4; Hatfield, Aux., \$65.40,	69.40
Housatonic. — Cong. Ch. and Soc'y,	11 06
Lee. — Aux.,	261 00
Newtonville. — Mrs. Jos. Byers,	1 40
North Hadley. — Miss Mary H. Scott,	5 00
Reading. — A friend,	28 00
Roxley. — A few ladies of Cong. Ch.,	12 00
Saxonville. — Aux., Japan Home,	56 50
Sherburne. — A friend,	2 00
Somerville. — "Willing Workers,"	5 00
South Attleboro'. — Personal friends of Miss Sears, Mardin,	12 00
Townsend Harbor. — Sale of gladiolus bulbs, by Mrs. Lucy Proctor,	3 00
Wagnot. — Aux.,	5 25
Wayland. — Miss Susan Grout,	5 00
West Boxford. — Aux.,	14 00
West Newbury. — 1st Parish, Aux.,	8 50
West Newton. — 2d Cong. Ch., primary S. S.,	22 00
West Roxbury. — Aux. to const. L. M. Mrs. Edward Strong, \$25; Mrs. Edward Strong to const. L. M. Mrs. J. H. Osgood, Chicago, \$25,	50 00
Winchester. — Aux.,	30 00
Worcester Co. Branch. — Mrs. G. W. Russell, Treas., Phillips-ton, Aux.,	26 52
Wrentham. — A friend,	1 25
Total,	\$1,350 78

RHODE ISLAND.

Rhode Island Branch. — Miss Anna T. White, Treas., Providence. Beneficent Ch., an aged brother's birthday gift, \$10; Union Ch., Aux., \$125; "Mission Helpers," two sch's, Aintab, \$80; Bristol, Aux., Aintab, \$130; Slatersville, "Mission-Circle" sch., China, \$70,	\$415 00
Total,	\$415 00

CONNECTICUT.

Eastern State Branch. — Hano-ver, "Little Circle," \$5; East Lyme, Aux., \$18; Griswold, Ladies, \$12; "Pachany A-corns," pupil, Madura, \$30; Norwich, 2d Ch., \$72,	\$137 00
New Haven Branch. — Miss Julia Twining, Treas., Bethle-hem, \$10; Higganum, \$26; Kent, \$10; Litchfield, \$20; Middletown, South Ch., to const. L. M. Mrs. Martha C. T. Hill, \$25; New Haven, Centre Ch., Mrs. Dickerman, \$35; Norfolk, "Home Jewels," & "Mountain Wide Awakes," proceeds of a fair, \$37.68; Plymouth, fr. Mrs. Edw. Lang-don to const. L. M. Mrs. Mary L. Wright, \$25; Saybrook, \$28.30; Sharon, "Busy Bees," proceeds of a festival (of wh. \$25 to const. L. M. Miss Hattie Hamlin), \$34; South Canaan, \$7; Thomaston, \$46; Water-bury, 2d Ch. (of wh. \$25, "an offering this centennial year from one whose health and strength have been spared to earn it," to const. L. M. Miss Milly Beckwith), \$35; Water-bury, Y. L. M. C., for four shares in the Kiyoto Home, Japan, an extra gift, \$100; Waterbury, "Five Brothers," \$2.68; Westbrook, "Seaside Mission Cleaners," to complete furnishing a room in the Dakota Home, \$25,	\$466 66
Total,	\$603 66

NEW YORK.

New York State Branch. — Miss Myra Fritcher, Treas., Hamil-ton, Aux., \$37.22; Arcade, \$3.50; Fairport, Aux., \$20; Morrisville, Aux., \$5; Gloversville, Aux., for Japan Home, \$60; Syracuse, Plymouth Ch., Aux., \$317.00, — \$442.72, expenses .30, leaving a balance of,	442 42
Homer. — Mrs. C. M. Woodward, \$5; Mrs. R. R. Green, \$5; Mrs. H. Devor, \$1,	11 00
Total,	\$453 42

CANADA.

Sherbrooke. — Mrs. A. Duff,	\$5 00
Total,	\$5 00
General Funds,	\$4,804 08
Fem. Dep. of Armenia College,	65 00
"Life and Light,"	152 45
Weekly Pledge,	3 85
Leaflets,	45
Legacy of Sarah Archer of Salem, Mass.,	500 00

Total, \$5,525 83

MISS EMMA CARRUTH. Asst. Treas.

Department of the Interior.

CENTRAL TURKEY.

TOUR AMONG THE MOUNTAINS.

MISS SPENCER, writing to the ladies of Owosso, Mich., under date of June 17, says, —

“ We had planned to start for Sis on Monday ; but, when the time came, the animals we had engaged were lacking. They did not arrive till late Tuesday morning; and then one of them had to be taken down to the market, and shod: so it was after nine o'clock when we finally started. Our hats and parasols were furnished with white coverings; and, when outside the city, we found a breeze stirring; so that we did not feel the heat as we had expected. Three hours' ride brought us to the Oksoo (white water) River, where we stopped for dinner and a little rest; then on again for four hours more. Here we found a mountainous district, wild but beautiful. Peaks and ranges rose, one above and behind another, as far as the eye could reach. Some were beautifully wooded; while others, so steep that it seemed impossible for human beings to stand on them, were covered with vineyards almost to their summits. Our finest grapes come from these vines.

“ Rushing through these mountain-gorges, we found the Gehon, of which the Oksoo is a branch, hurrying westward to the Mediterranean. Here we dismounted, preferring to trust to our own feet in the descent of the steep, rocky path which led to the rickety bridge below. Just here an amusing incident occurred. Mrs. Coffing's donkey, evidently considering the bridge unsafe, utterly refused to cross. After repeated failures in the way of coaxing, pushing, and pulling, our men tried blindfolding her; but all to no purpose. The moment she reached the bridge, she planted her fore-feet firmly on the rocks; and not another inch would she budge, except backwards. Finally a man working on the other side was called. One took hold of her head, the others lifted her hind-feet from the ground, and actually walked her across the bridge on her fore-feet. We stood in the background watching the performance, and laughing till we cried.

“Just beyond was a plateau, where we pitched our tent, and spent the night. Near by were two shepherds living in the ‘black tents of Kedar.’ It was a pretty sight to see the kids run to meet their mothers, as they came clambering down the mountain-side to be milked morning and night, they were so pretty in their play.

“The next day’s ride was almost wholly among the mountains; and oh, such scenery! Even Switzerland can hardly surpass it. During the day we were caught in a violent hail-storm, and took refuge under the trunk and branches of a large sycamore.

“The third day, about noon, we reached Ajemby, a village of forty houses. There are about half a dozen Protestants, but none of them are women; and, as a natural consequence, the children, if taught at all, are instructed in the Armenian faith. We were pleasantly received, and conducted to a raised platform in front of one of the houses, where they sit by day, and spread their beds by night, except during the rainy season. Mrs. Coffing talked some time to the gaping, curious crowd around us; and then we visited the Protestant houses, where all listened attentively, and seemed interested. After supper, more Bible-reading, and conversation with the people gathered at our tent-door, — which had been pitched upon the flat roof of one of the houses, — and then we retired for the night.

“Early in the morning we went on our way; and at one o’clock we entered Pazar. Here in the winter is a Protestant congregation of about thirty; but, as all these come from surrounding villages and towns to trade during the cooler months, we found very little of interest at this time, all but two families having returned home. In the evening, however, quite a number came in to talk.

“At five o’clock the next morning (the fifth of our journey), we were on our way, which lay wholly in the Cicillian plain. We saw large quantities of red poppies nodding their bright heads amid the wheat and grass; and the effect was really beautiful. Near twelve o’clock we spied a castle crowning a rocky peak in the distance; and at the base of the mountain lay Sis. It is the ‘sacred city’ of the Armenians of this region, being the last residence of their last king, who was taken a prisoner to Paris, and died there. It contains an interesting old monastery; and in this their ‘sacred oil’ is made. But the place can lay no claim to beauty; neither is it desirable for situation, for it is extremely unhealthy.

“We have a preacher, teacher, and Bible-reader stationed here. There is no church formed as yet ; but a congregation of sixty meet every sabbath. A chapel is in process of erection. Its walls are partially finished, and something of a roof is on ; so they are able to meet on the lower floor, which is the ground itself. On Sunday we attended sabbath school and preaching services, and were much pleased with the appearance of the people. Monday we visited thirteen houses with the Bible-woman. The work there seems very hopeful.

“Tuesday morning found us on our way home. The night was spent at Pazar ; and from there we took a different route, in order to visit Neurpet. We lost our way, being misled by the numerous by-paths; but there was so much that was laughable connected with it, we almost forgot our anxiety. We reached it a little after noon, and spent the night and part of the next day among them. It is very beautiful at a distance ; but, as is the case with most Turkish villages, the charm vanishes when one is inside. The filth is terrible. There are eighty houses, one-half of which are Mohammedans. The remainder, with the exception of a few Protestants, are Armenians. I liked the appearance of the people in some respects ; but they are all so ignorant, and, what is worse, so much indifference and real wickedness is manifested.

“But Neurpet was better in this respect than Ajemby. It made one’s heart ache to see so many children, girls mainly, growing up in utter ignorance. Not one could read a word. Hope we shall soon be able to establish a school there. Ajemby and Pazar have a preacher who works first in one, and then in another. We reached home about four o’clock Saturday, after an absence of nearly two weeks.”

JAPAN.

LETTER FROM MISS DUDLEY.

Kobe, July 19, 1876.

THE most interesting part of our family is our girls. Twelve — no, thirteen — now make up our number, though several are at home through vacation. The house is open to them; and every evening all meet in our sitting-room for prayers and a talk of an hour. They are so happy and bright, such dear girls, we love them quite as much as is right.

We have had a good teacher of Japanese, an elderly lady of

fifty or more. She is finely educated for a woman, and loves teaching; but she is a strong Shintoist, and, although she promised when she came to us not to oppose our teachings, she cannot quite contain her indignation, at times, to find one after another leaving the faith of their fathers, and going after false or "other" gods. While reading Japanese history one day, where it speaks of the Mikadoes descending from the gods, and of the first ancestors of Japan, some of the children laughed, and said, "No, that is a lie" (a common expression here): "Adam and Eve were *our* first parents." — "No," she returned with red face and excited voice: "it may do to talk of foreigners being made of the dust of the ground; but Japanese are made of better stuff." She has but little influence with the children, but we cannot keep her. So many prayers have been offered for her, both by the missionaries and the native Christians, it seemed as if she must give up, and I think she is intellectually convinced; but her pride or prejudice is great. She will probably leave soon. We think for another year we shall ask Sana San, one of the first Christians, who is a teacher, and who also has consented to prepare for the position of assistant pastor, looking towards the full office in time, provided he can have the necessary preparation.

This question of native pastors is a vexed one. We have now three churches: a fourth is to be formed in Hiogo the first of next month, and one in Kiyoto in the early autumn. Our work outgrows us, and sometimes we feel over-awed by it. I spent a sabbath in Sanda a month ago; and it did my heart good to see families going, at eight o'clock in the morning, to a preaching-service. Forty or more were present. About the same number attended a prayer-meeting in the afternoon, in which there was the most perfect freedom, the sisters joining in the prayers. Ninety in the evening nearly filled the pretty little chapel. Mr. G. baptized six there to-day. And here in Kobe our numbers grow. Our next communion with its additions will swell the number to eighty, where only two years ago eleven took their lives in their hands, and tremblingly confessed Christ.

Hiogo, where I thought last winter the scattered seed would surely be lost, so barren, so hard, seemed the soil, is beginning to blossom as the rose. I think I never felt God's power to subdue, to break down opposition, to show that his set time to bless Japan had come, as I have in that city. My class of women there now numbers fifteen, and several of them are suffering for the truth's

sake ; but they are growing under it. If time allowed, I could tell you much of women who one year ago had never heard the name of Jesus, but who are now sitting at his feet, and learning of him. I have just received an idol which has been worshipped for more than twenty years. The old grandmother broke the rest into kindlings, and burned them, laughing, she said, to think how foolish she had been all her life. A neighbor who had heard considerable of the truth, seeing this, went home and commenced a similar onslaught on her household deities; but her old mother was frightened, and thought she must be crazy. "So," she said to me, "I left two for mother, till she learns more of Jesus." Last week I went, by special request, to see this old lady; and the mother from the first home went with me. We had a pleasant call; and I heard afterwards, that at evening, when the little tapers were to be lighted, and placed before the gods, the grandmother did not do it: so the daughter reminded her of it, thinking she had forgotten. "No," she said: "now I have heard of this Jesus, I do not want to do it." That evening she came to our meeting for the first time. The husband, in the first family, is at the head of an influential company; and the sabbath question is the only one that keeps him from applying for admission to the church.

I was much interested last sabbath morning, when on my way to sabbath school, to see a watchmaker's shop shut for the first time.

I knew the man had been interested in the truth, but did not look for this so soon. I found him waiting at the hospital for the rest to gather, and told him how glad I was. "Yes," he said: "I have known I ought to do it for a long time; but now I have made up my mind to sell no longer on Sunday." Last evening, as I met him on the street, I asked him, "Were you troubled last Sunday by people who called to buy?" — "No," he said: "I was gone nearly all day; and, when I came home, I staid in the back-room, and my wife told people I was out."

"But you were not," I said.

After a few minutes' talk he saw how wrong it was to tell an untruth, and how impossible to keep the sabbath in that way. "It will be hard, and my friends will laugh at me," he said with some emotion; "but I will begin again next Sunday."

A few doors beyond, another house, a drug-store, is to be closed from next sabbath. It is kept by two women with whom I have

often talked on the subject; but this neighbor's example is too much. . . .

I am sorry to see that the finances are in such a condition. If the women at home could see the work as we see it, I am sure there would be no lack. Such waiting harvests, such numbers dying with no Saviour! And God calls on us to give them the truth. Let us be faithful.

CHINESE CUSTOMS.

BY MISS CHAPIN.

DR. BLODGETT relates an incident which came to his knowledge, which illustrates a method not uncommon among the Chinese for taking revenge on an enemy.

Two men had a lawsuit about a piece of real estate. Their friends came in, and exhorted them to come to an agreement; and finally they thought the matter had been satisfactorily arranged between the two disputants, when a woman in one of the families took a notion that their side had not been fairly dealt with, and she went to the other man, and poured out a perfect volley of abuse upon him.

These Chinese women might all be called "daughters of the tongue;" and, when they are angry, they scold and revile most fearfully. The man was so enraged by her abuse, that, to revenge himself, he committed suicide that night on the premises of the other party. I suppose you will wonder how that could harm them. But it does harm them a great deal; for people are held responsible for deaths that occur in that way on their premises. I think, in some cases, persons have been put to death as if they were murderers.

In this case, I did not hear that any one was put to death; but the family on whose premises the man was found were obliged to give him an expensive funeral, costing probably hundreds of dollars, perhaps making themselves insolvent for life.

If a wife commits suicide, the husband is held responsible, as it is taken for granted that his unkind treatment has driven her to it; and, in many instances, this is doubtless just. I am acquainted with a family in Tung Chow, in which a young married woman was treated unkindly by her husband, and she drowned herself. All that saved the life of her husband was the failure of the wife's

friends to bring a suit against him. The law does not take up such cases, but waits for accusation to be made; and it was supposed that the husband bribed his mother-in-law not to bring complaint before a magistrate.

Another strange custom among the Chinese is to keep their dead for months and often years before burying them. If the family are not able to buy a burying-place, the coffin is kept in the house, until they are able.

In the country, at the house of a church-member, where Dr. Blodgett often visits, he is sometimes put into a room to sleep where stands the coffin of the man's father, who has been dead about ten years. These coffins are immensely thick, and are sealed up very tightly; otherwise, of course, it would not be possible to keep them. The delay in burying the dead is not always caused by lack of means to buy a burial-place; but sooth-sayers are always consulted in regard to the time and place for burying, and sometimes years will pass before they decide that the "lucky day" has come. It is astonishing what power superstition has over the minds of this whole people, the educated as well as the ignorant.

It very often happens, that when we send a servant to the street to hire a cart, he comes back with the word that no good ones can be found, as it is a "lucky day," and all are hired for weddings, funerals, &c.; and we can see a great difference, on different days, as to the number of processions of this kind that are out on the streets.

RESULTS IN INDIA.

To sketch the rise and progress of all the missions to India, would far exceed the limits of this article. "A late official report to the British Parliament states that thirty-five Protestant missionary societies now maintain 606 missionaries in India, including 551 ordained ministers. These occupy 522 principal, and 2,500 subordinate stations. Besides these, there are 381 ordained native ministers, 78,494 communicants, and a Christian population of 318,363. The native contributions to Christianity in 1872, amounted to about \$80,000, or over one dollar per *capita* of the communicants, — a liberality transcending the average of Christian churches in England and America.

The printing-establishments number twenty-five. In ten years,

ending with 1872, they issued 3,410 new works, in thirty different languages, and circulated 1,315,503 copies of the Scriptures, in whole or in part; 2,375,040 school-books, and 8,750,129 Christian books and tracts. There are four great universities, twenty-five colleges, and thousands of schools, all imparting the science of Europe and America. More than 200,000 pupils are studying the English language. "There are also eighty-five training-schools for native missionaries and teachers, enrolling 1,618 students, and twenty-eight female institutions of high grade with 567 students." — *From the Orient and its People, by Mrs. I. L. Hauser.*

DAKOTA.

LETTER FROM MISS WHIPPLE.

FORT SULLY, Aug. 12, 1876.

I AM quite encouraged with the Dakota: each day I translate a chapter in the Bible, some days two, read aloud the one translated the previous day, and study some in the grammar; and trust that if I live until the next centennial I shall be able to converse fluently with the noble red man.

We, too, are looking forward to an annual meeting; but ours is at Sisseton in September. To-day Mr. Riggs asked the men to appoint delegates to the meeting. Spotted Bear nominated Gray-haired Bear and Crow Eagle, two young, smart, and handsome braves. Natal objected, saying he thought the delegates should be older and wiser men. Mr. Riggs told him the others could go too; and they finally decided to wait a week before making a selection.

Two weeks ago to-day Upijate, the boy who was converted last winter, was baptized, receiving the name of David Lee. The ceremony was at Hope Station, where he has been holding sabbath services during the summer. Last sabbath he came down here, and a church was formed, he being the first member. We have sent for our letters, and now have a church of five members, called Shiloh. Oh how fervently we pray that God's richest blessing may rest upon this little band, that through these few many may be led to the Saviour! The room was filled to overflowing; a half dozen went away who could not find room indoors. (This has happened several times this summer: the Indians ask Mr. Riggs why he does not build a larger house for services.) David came

forward, and answered all the questions asked by Mr. Riggs very readily. He gave his experience in a good firm tone; and, when Mr. Riggs asked if he intended to continue in this way one or two years, he replied, "As long as I am able." Afterward we had communion services. The people were very attentive, and greatly interested. The services were long, but no one appeared weary; and in the afternoon the attendance was larger than usual.

Miss Collins and I have visited the villages, and read to the women several times lately. They are always willing we should read, and usually stop their work to listen. One old woman said it made her heart glad to see us. I gave a woman a piece of soap at my last visit. It had the desired effect, and she was at church to-day. Her excuse was, she had no soap to wash her baby's dress. They all seem very particular about their Sunday attire. They wear their best and cleanest. Although the colors do not harmonize, it is pleasant to see them make a difference when they come to the sacred house.

This afternoon Mr. and Mrs. Riggs have gone to Fort Sully; the former holds services there for the soldiers. Mrs. Riggs was quite elated at the thought of hearing English preaching, as we have not heard any since leaving Iowa City.

The rumors of wars, that come to our ears, disturb us to a certain extent; and we know not what the end may be. Yet there is One who does; and, out of this darkness and horror of war, he will bring light, as he did to the mission-work from the terrible massacre of 1862.

SISSETON AGENCY.

Mrs. A. M. CURTIS, who went out a year ago to work among the Indian women, has been offered a position in the service of the Government to teach sewing, cutting, &c., to the girls in the Manual Labor Boarding School, and to give religious instruction in the school. As it seems to offer her a similar prospect of usefulness in a more sheltered position, without the exposure incident to visiting the homes of the women during the inclement winters of that region, Mrs. Curtis, after consultation with the other missionaries at the station, decided to accept the offer. By her own request, she was transferred from the service of the Woman's Board of Missions for the Interior to the service of the Government. We believe she is one who will work earnestly for Christ in whatever position she may be placed; and that, although her

outward relations may be changed, her missionary work has by no means come to an end. We bespeak for her still a place in the hearts of those who were learning to love her as their missionary, and an interest in the prayers of God's people.

Home Department.

ANNUAL MEETING.

THE Eighth Annual Meeting of the Woman's Board of Missions for the Interior will be held in the Union-Park Church, Chicago, Nov. 1 and 2, 1876.

Miss Williams of Marash, Turkey, and other missionaries, are expected to be present. One or two original papers will be presented; and practical questions connected with the home-work will be discussed. The evening session will be omitted, so that delegates from abroad may have the privilege of attending Mr. Moody's services.

Members of our auxiliary societies, and other ladies interested in foreign missions, are cordially invited. Those desiring entertainment will please send in their names to Mrs. Joseph Haven, 90 Warren Avenue, Chicago.

A RETROSPECT OF SEVENTY YEARS.

A CORRESPONDENT writes: "We had a stormy day for our monthly missionary meeting; but those who reached the chapel were amply repaid. The 5th was Mrs. M——'s birthday; and her seventy-five years' retrospect, as she reviewed the progress of missions since her early childhood, was given in most glowing words of Christian love and faith and hope.

She felt that no seventy years of the Christian era, not even the years of the apostles' ministry, had been so full of progress and illumination as these past seventy years. She remembered the early missionaries, and their hinderances and trials; and she spoke particularly of the impression made on her mind when a young girl, as a copy of a circular, written by a *woman* (an unusual thing in those days), fell into her hands. In this circular, Mrs.

Mary Webb of Boston addressed the women of the churches, asking their prayers and labors for the success of missions. "And," said Mrs. M——, "*then*, after reading that appeal, I gave myself unreservedly to the endeavor to spread the knowledge of Christ throughout the earth. I, for the first time, understood the prophecies, and took my Bible, and read carefully all the glorious promises, and *believed* them; and ever since I have done all I could — except," she added mournfully, "in some sad time, when worldly cares seemed to overwhelm and engross me."

"Man's weakness, waiting upon God,
Its end can never miss;
For men on earth no work can do
More angel-like than this."

"For right is right, since God is God;
And right the day must win:
To doubt would be disloyalty;
To falter would be sin."

"Fear not the powers of earth and hell:
God will these powers restrain;
His mighty arm their rage repel,
And make their efforts vain."

FABER.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM AUG. 15, 1876, TO SEPT. 15, 1876.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.			
Clarksfield. — Aux., for centennial fund, of wh. \$1 is "from the purse of a dear child safe with Jesus,"	\$3 00	Marysville. — Aux., for Miss Collins,	\$30 00
Columbus. — "Busy Bees" of High-st. Ch., for Bridgman school, \$5; a little girl for heathen children, \$1,	6 00	Plain. — Mrs. Jacob Minton,	1 00
East Toledo. — 2d Cong. Ch., Aux., for salary of Miss Collins,	4 00	Ravenna. — "A centennial offering," from Mrs. M. A. Woodbridge,	10 00
Hudson. — Union Miss. Soc., for Bible-reader in Madura mission,	12 21	Rollersville. — Mrs. Heman McDaniels,	1 00
Marietta. — Aux., of wh. \$30 is for pupil at Samokov, \$55; Young Ladies' Miss. Soc., for pupil at Marash, \$10,	65 00	Springfield. — Aux., of wh. \$28 are centennial offerings,	53 00
		Total,	\$185 21
		INDIANA.	
		Orland, — Aux., 1st Cong. Ch.,	\$30 00
		Total,	\$30 00

MICHIGAN.

<i>Bedford.</i> — Aux., for salary of Miss Spencer,	\$10 00
<i>Church's Corners.</i> — Aux., for Japan Home, and to const. Mrs. Rachel Wells L. M.,	25 00
<i>Detroit.</i> — Young People's Miss. Circle of Woodward-ave. Ch., for Miss Pinkerton's salary,	10 00
<i>East Saginaw.</i> — Aux., for Miss Shattuck's salary,	91 75
<i>Jackson.</i> — Aux., for Miss Hollister's salary, of wh. \$50 from "a friend," to const. Mrs. F. E. McNaughton and Miss Sarah Turner L. M.'s,	105 00
<i>Kalamazoo.</i> — Plymouth Ch., Aux., of wh. \$23 are centennial offerings,	40 00
<i>Owosso.</i> — Aux., for Miss Spencer's salary, of wh. \$21.74 is from the "Ready Helpers,"	44 84
<i>Port Huron.</i> — Aux., for Miss Pinkerton,	6 22
<i>Union City.</i> — Aux., wh. const. Mrs. E. E. Bostwick, and Miss S. B. Clark L. M.'s,	57 00
<i>Vermontville.</i> — Aux., for Miss Spencer's salary, and to const. Mrs. M. A. Hance L. M.,	45 00
<i>Wacousta.</i> — Aux., for Miss Spencer,	9 25
<i>Wayne.</i> — Aux., for Miss Pinkerton,	8 00
Total,	\$452 06

ILLINOIS.

<i>Chicago.</i> — Union Park Ch., Aux., for salary of Miss Randall, of wh. \$25 is a special cont. to const. Mrs. D. N. Vanderveer L. M., and \$25 from Mr. J. S. Helmers to const his wife L. M., \$107.86; 1st Ch., Aux., for Miss Patrick's salary, \$42.20; New Eng. Ch., for salary of Miss Chapin, \$60.58; Mrs. E. W. B., for certificates, \$2.50,	\$213 14
<i>Dauvers.</i> — Aux., for missionary children,	10 00
<i>Evanston.</i> — Aux., for Miss Porter,	44 10
<i>Galesburg.</i> — Aux., of 1st Ch. of Christ, of wh. \$10 are for Health Retreat,	29 25
<i>Glencoe.</i> — Aux., \$1.35; Golden Chain, \$10.65,	12 00
<i>Godfrey.</i> — Centennial offerings,	13 00
<i>Granville.</i> — Aux.,	14 00
<i>Griggsville.</i> — Aux., of wh. \$30 is for shares in centennial work, and \$15 from Starr Memorial Band,	65 50
<i>Oak Park.</i> — Aux., of wh. \$17 are for Japan newspaper, the remainder for Manissa school,	45 00
<i>Polo.</i> — Aux.,	10 65
<i>Springfield.</i> — Aux., for Miss Evans,	34 25

<i>Waukegan.</i> — Aux.,	\$8 50
<i>Waverly.</i> — Aux., for salary of Miss Evans, and to const. Mrs. Edward Root L. M.,	26 00
Total,	\$525 39

WISCONSIN.

<i>Darlington.</i> — Aux.,	20 65
<i>Koshkonong.</i> — "Ladies of Cong. Ch.," a centennial offering,	16 00
<i>Racine.</i> — Aux., of wh. \$24 are for Manissa school, the remainder a centennial offering, for Health Retreat; and constituting Mrs. T. J. Emerson, Mrs. R. Canfield, and Mrs. E. P. Kinney, L. M.'s,	105 24
<i>Watertown.</i> — Aux.,	15 64
<i>Wauwatosa.</i> — Mrs. E. M. Nelson, to const. herself a L. M.,	25 00
Total,	\$182 53

IOWA.

<i>Belle Plaine.</i> — Aux.,	\$6 25
<i>Sabula.</i> — Aux., of wh. from Mrs. Emerson, \$2; Mrs. H. H. Wood, \$10,	14 50
<i>Sibley.</i> — "A family offering,"	5 00
<i>Tabor.</i> — Aux.,	20 00
<i>Wancoma.</i> — Aux., for support of pupil,	10 00
<i>Wittenberg.</i> — Ladies of Ch. and Miss. Soc., a centennial offering,	7 25
Total,	\$63 00

MINNESOTA.

<i>Mankato.</i> — Aux., for salary of Miss Barrows,	\$10 00
<i>Plainview.</i> — Aux.,	14 60
Total,	\$24 00

MISSOURI.

<i>Breckenridge.</i> — Aux.,	\$8 00
<i>Kidder.</i> — Aux.,	5 00
<i>Windsor.</i> — Aux.,	2 50
Total,	\$15 50

KANSAS.

<i>Manhattan.</i> — Aux.,	\$12 50
Total,	\$12 50

COLORADO.

<i>Colorado Springs.</i> — Mrs. Lawson, for children of missionaries,	\$1 00
Total,	\$1 00

MISCELLANEOUS.

Sale of envelopes and pamphlets,	\$4 80
Total,	\$4 80
Total,	\$1,495 99

I-7 v.6/7
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7246